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نَحْنُ اَنْصَارُ اللّٰهِ

We are the Helpers of Allah (Aal-e-Imran 3:53)

Majlis Ansarullah UK
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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

ANSARUDDIN

Majlis Ansarullah UK

PLEDGE

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ

وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One (and) has no partner, and I bear witness that Muhammad ﷺ is His servant and messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Islam Ahmadiyyat, and for upholding the institution of Khilafat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha'allah.

Sadr Majlis Ansarullah UK
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الۡاَرۡضِ كَمَا اسۡتَخۡلَفَ الَّذِيۡنَ مِنۡ قَبۡلِهِمۡ ۖ وَلَيُمَكِّنَنَّ لَهُمۡ دِيۡنَهُمُ الَّذِى
ارۡتَضٰى لَهُمۡ وَلَيُبَدِّلَنَّهُمۡ مِّنۡۢ بَعۡدِ خَوۡفِهِمۡ اَمۡنًا ؕ يَعۡبُدُوۡنَنِىۡ لَا يُشۡرِكُوۡنَ بِىۡ
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In the name of Allah, the Gracious, the Merciful.

Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious.

And observe Prayer and give the Zakat and obey the Messenger, that you may be shown mercy.

[An-Nur, 24: 56-57]

Split word translation of the selected verses

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ①

In the name of Allah, the Gracious, the Merciful.

الْاَرْضِ	فِی	هُمْ	يَسْتَخْلِفَنَّ	لَ	الصّٰلِحٰتِ	عَمِلُوْا	وَ	كُمْ	مِنْ	اٰمَنُوْا	الَّذِيْنَ	اللّٰهُ	وَعَدَ
earth	in	them	make successor	surely	good	works	and	you	from	believe	those who	Allah	promised

وَعَدَاللّٰهُ الَّذِيْنَ اٰمَنُوْامِنْكُمْ وَعَمِلُواالصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِی الْاَرْضِ

Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth,

يُمَكِّنَنَّ	لَ	وَ	هِمْ	قَبْلِ	مِنْ	الَّذِيْنَ	اسْتَخْلَفَ	مَا	كَ
establish	indeed	and	them	before	from	those who	made successor	that	like

كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۖ وَلَيُمَكِّنَنَّ

as He made Successors *(from among)* those who were before them; and that He will surely establish

هُمْ	يُبَدِّلَنَّ	لَ	وَ	هُمْ	لَ	ارْتَضٰى	الَّذِی	دِيْنَهُمُ	لَهُمْ
them	give in exchange	surely	and	them	for	chosen	which	their religion	for them

لَهُمْ دِيْنَهُمُ الَّذِی ارْتَضٰى لَهُمْ وَلَيُبَدِّلَنَّهُمْ

for them their religion which He has chosen for them; and that He will suely give them in exchange

شَيْئًا	یْ	بِ	يُشْرِكُوْنَ	لَا	نِیْ	يَعْبُدُوْنَ	اَمْنًا	خَوْفِهِمْ	بَعْدِ	مِّنْ
anything	I	with	associate	not	Me	they worship	security	their fear	after	from

مِّنْۢ بَعْدِ خَوْفِهِمْ اَمْنًا ۚ يَعْبُدُوْنَنِیْ لَا يُشْرِكُوْنَ بِیْ شَيْئًا ۗ

security *(and peace)* after their fear. They will worship Me, *(and)* they will not associate anything with Me.

الْفٰسِقُوْنَ	هُمُ	اُولٰٓئِكَ	فَ	ذٰلِكَ	بَعْدَ	كَفَرَ	مَنْ	وَ
rebellious	they	these	so	that	after	ungrateful	whoso	and

وَ مَنْ كَفَرَ بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ 56

.Then whoso is ungrateful after that, they will be the rebellious.

تُرْحَمُوْنَ	لَعَلَّكُمْ	الرَّسُوْلَ	اَطِيْعُوا	وَ	الزَّكٰوةَ	اٰتُوا	وَ	الصَّلٰوةَ	اَقِيْمُوا	وَ
you shown mercy	so that you	Messenger	you obey	and	Zakat	you give	and	Prayer	observe	and

وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَاَطِيْعُوا الرَّسُوْلَ لَعَلَّكُمْ تُرْحَمُوْنَ 57

And observe Prayer and give the Zakat and obey the Messenger, that you may be shown mercy.

Complete split word translation is available at : www.ansar.org.uk/holy-quran



Hadith

اللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ
اللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

قَالَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَمْرٍو السُّلَمِيُّ، وَحُجْرُ بْنُ حُجْرٍ، قَالاَ أَتَيْنَا الْعِرْبَاضَ بْنَ سَارِيَةَ وَهُوَ مِمَّنْ نَزَلَ فِيهِ وَلاَ عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لاَ أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ فَسَلَّمْنَا وَقُلْنَا أَتَيْنَاكَ زَائِرِينَ وَعَائِدِينَ وَمُقْتَبِسِينَ فَقَالَ الْعِرْبَاضُ صَلَّى بِنَا رَسُولُ اللَّهِ صلى الله عليه وسلم ذَاتَ يَوْمٍ ثُمَّ أَقْبَلَ عَلَيْنَا فَوَعَظَنَا مَوْعِظَةً بَلِيغَةً ذَرَفَتْ مِنْهَا الْعُيُونُ وَوَجِلَتْ مِنْهَا الْقُلُوبُ فَقَالَ قَائِلٌ يَا رَسُولَ اللَّهِ كَأَنَّ هَذِهِ مَوْعِظَةُ مُوَدِّعٍ فَمَاذَا تَعْهَدُ إِلَيْنَا فَقَالَ " أُوصِيكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ عَبْدًا حَبَشِيًّا فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ بَعْدِي فَسَيَرَى اخْتِلاَفًا كَثِيرًا فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الْمَهْدِيِّينَ الرَّاشِدِينَ تَمَسَّكُوا بِهَا وَعَضُّوا عَلَيْهَا بِالنَّوَاجِذِ وَإِيَّاكُمْ وَمُحْدَثَاتِ الأُمُورِ فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ "

Hadhrat Abdur Rahman ibn Amr As-Sulami ﷺ relates that he heard Irbad ibn Sariyah ﷺ say that one day the Messenger of Allah (ﷺ) led us in prayer, then faced us and gave us a lengthy exhortation at which the eyes shed tears and the hearts were afraid.

A man said: Messenger of Allah! It seems as if it were a farewell exhortation, so what injunction do you give us?

He then said: I enjoin you to fear Allah, and to hear and obey even if it be an Abyssinian slave, for those of you who live after me will see great disagreement. You must then follow my sunnah and that of the rightly guided Caliphs. Hold to it and stick fast to it. Avoid novelties, for every novelty is an innovation, and every innovation is an error.

[Sunan Abi Dawud 4607]

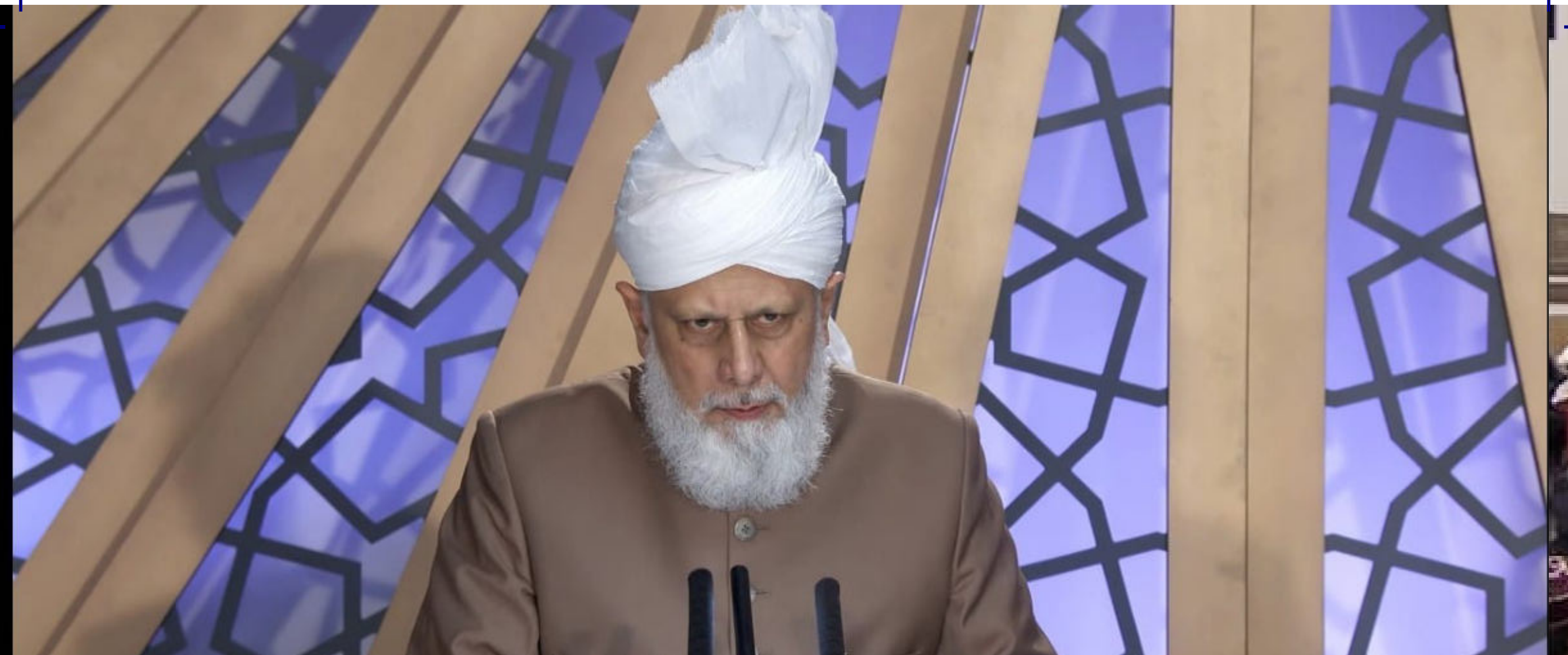




Writings of the Promised Messiah & Mahdi عليه‌السلام

A successor is called a Khalifa. The successor of a prophet in the real sense can only be the one who has the excellences of a prophet on a shadowlike basis ... In fact, a Khalifa is the reflection of a prophet. As no person can live forever, God Almighty willed to retain the existence of prophets – who are the most eminent and best among all beings of the world – as a reflection till the Day of Judgement. It is for this reason that Allah the Exalted chose Khilafat so that the world may never and at no time be deprived of the blessings of prophethood.

(Shahadatul-Quran, Ruhani Khazain, Vol. 6, p. 353)



Concluding Address by Hazrat Khalifatul Masih V ايده الله تعالى بنصره العزيز at the Majlis Ansarullah UK National Ijtema 2021

After reciting Tashahhud, Ta`awwuz and Surah al-Fatihah, Hazrat Khalifatul Masih V ايده الله تعالى بنصره العزيز said:

On one occasion, the Promised Messiah عليه السلام stated that whenever prophets proclaimed,

مَنۡ اَنۡصَارِیۡۤ اِلَی اللّٰہِ

"Who are the helpers who call unto Allah" (3:53), it would be to fulfil the need of helpers who would undertake grand and tremendous tasks. It is a principle in nature that a task which requires many people can only be fulfilled in the best manner by many people, not just a single person. Despite having reached the loftiest ranks of Tawakkul (faith in God), perseverance and spiritual exercises, they still abide by the same principle and call for helpers.

Thus, those of you who call yourselves Ansarullah [Helpers of Allah] should always be mindful that you will only truly be considered Ansarullah when you hearken to the call of the Imam sent by Allah the Almighty in this age, the Promised Messiah and Mahdi عليه السلام. You should not be Ansarullah just in name, rather you must understand its true spirit and raise the slogan of,

نَحۡنُ اَنۡصَارُ اللّٰہِ

"We are the Helpers of Allah." (3:53). In this day and age, Allah the Almighty has entrusted the task of the complete propagation of Islam to the Promised Messiah عليه السلام. In other words, the great task of spreading the message of Islam has been given to the Promised Messiah عليه السلام. It is this very task that the Promised Messiah عليه السلام expects the members of his community to carry out, and the Ansarullah should consider themselves to be foremost in fulfilling this expectation.

We can only be considered true Ansarullah when we honour our pledge of bai'at [oath of allegiance] and our pledge as Ansarullah, by utilising all of our faculties to becoming helpers of the Promised Messiah عليه السلام in pursuit of this great task. It is not enough to merely make the verbal claim of being Ansarullah, rather we must evaluate ourselves and



how we can carry out this great task. We must evaluate our condition and determine whether it is at the standard required to carry out grand, arduous tasks and according to the requirements of our faith. Spreading the message of faith to the corners of the world is no small task. For this, we must progress in our relationship with Allah, progress in righteousness, endeavour to acquire more knowledge and wholly abide by the commandments of Allah the Almighty. Thus, we must evaluate ourselves and see whether we have undergone the transformation or tried to develop the transformation necessary for advancing the mission of the Promised Messiah عليه السلام and necessary for becoming his helpers. If not, then our proclamation of,

نَحْنُ اَنْصَارُ اللّٰهِ

"We are helpers of Allah" is pointless and baseless. The condition of some amongst us is such that even the youngest members of Khuddamul Ahmadiyya ask me what should be done if thei elders require reformation. Whereas it is reassuring that our youth is developing the realisation that the standard of righteousness amongst the elders is not to the expected standard and wonder how reformation can be achieved, it is also a cause for concern and embarrassment for those who are worrying our youth instead of becoming examples for them. [In this case], how can we endeavour to declare that we are helpers of Allah the Almighty? Hence, such people should truly be concerned. We must thoroughly evaluate ourselves and reflect on how we can become helpers of the Promised Messiah عليه السلام.

Everyone should look within themselves and search for what they need to improve upon. To discover and achieve the standard which the Promised Messiah عليه السلام desires of us, we must investigate and truly look within ourselves. Only then will we realise the kind of Ahmadi the Promised Messiah عليه السلام desires us to become. At this time, I will present some guidance of the Promised Messiah عليه السلام from which we can ascertain the standards we need to achieve. In one place, the Promised Messiah عليه السلام states:

"This community has been established by God Himself, but despite this, we see many people who join on account of their own hidden agenda (they have their ulterior motives). If their motives are met, then everything is well and good. But if not, then

there is no sign of their religion or faith. If such people are weighed against the lives of the Companions رضي الله عنهم, then not a single case of this can be pointed out from among them; they never did anything like this." The Promised Messiah عليه السلام continues, "My bai'at [oath of allegiance] is in fact the bai'at of repentance, but their bai'at was akin to having their heads severed. (That is, to take the bai'at of the Promised Messiah عليه السلام is to repent from sinning and vowing to practice good deeds and spread the message of Islam in the world and to reform one's condition. But our predecessors, the Companions رضي الله عنهم, took bai'at at a time when cruelty was at its peak and wars were being waged – battles in which they had no choice but to fight, and they laid down their lives.) In one instance, they took bai'at, and in the other they were relinquishing all their wealth and livelihood, honour and dignity, lives and possessions, as though they didn't own a single thing. Owing to this, they were able to sever all their aspirations attached to the material world. Any desire for honour and greatness, or pomp and grandeur was extinguished. Who could have thought that they would become kings or conquerors of nations? These thoughts would not even cross their minds. Rather, they had abandoned all such desires and would ready themselves to endure every pain and disaster for the sake of God with great pleasure, so much so that they would be prepared to lay down their lives. Their condition was such that worldly matters were irrelevant to them. It is a separate matter that Allah the Almighty bestowed them with His favours and enriched them and granted in abundance to those who sacrificed everything for His sake." [1]

This is the standard expected by the Promised Messiah عليه السلام from an Ahmadi who takes bai'at and becomes part of this community. However, to ascertain the expected standard of those who call themselves Ansarullah requires self-reflection. At one instance, the Promised Messiah عليه السلام, states:

"People have completely strayed from the true Islam (they do not even know what the true Islam is). In Islam, true life requires a sort of death, and it is a difficult thing to do. However, those who accept this eventually become those who are truly alive. It is narrated in a Hadith [saying of the Holy Prophet ﷺ] that man considers the desires and pleasures of this world to be paradise, whereas this, in fact, is like hell. A pious person embraces hardships for the sake of God, and this is the true paradise. There is no doubt that this world is temporary and all have been created to one day pass on; eventually, there comes a time when all friends, acquaintances and family are separated. At that time, the excessive enjoyment and pleasures which seemed like comforts, manifest as being bitter. True prosperity and comfort cannot be achieved without righteousness, and to establish righteousness is like drinking from a goblet of poison." It is extremely difficult and requires one to strive a great deal. The Promised Messiah عليه السلام further states, "God Almighty provides all sorts of comforts for righteous people.

وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا
وَّيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

[*'And he who fears Allah – He will make for him a way out, and will provide for him whence he expects not'*] (65:3-4)

Thus, the principle for attaining prosperity is establishing righteousness, but it is important that we do not attach conditions with the establishment of righteousness. Whatever one asks for after adopting righteousness is granted. God Almighty is Merciful and Honourable, thus if you adopt righteousness, He will bestow whatever you ask for. All the saints and noble people of the past attained whatever they had through righteousness. Had they not adopted righteousness, then they would have spent their lives just like any other layperson. They would have done ordinary jobs or adopted any other profession and would have amounted to nothing more. However, the notability, fame and honour which they have today is due solely to righteousness. They brought about a sort of death upon themselves and achieved this in return."[2]

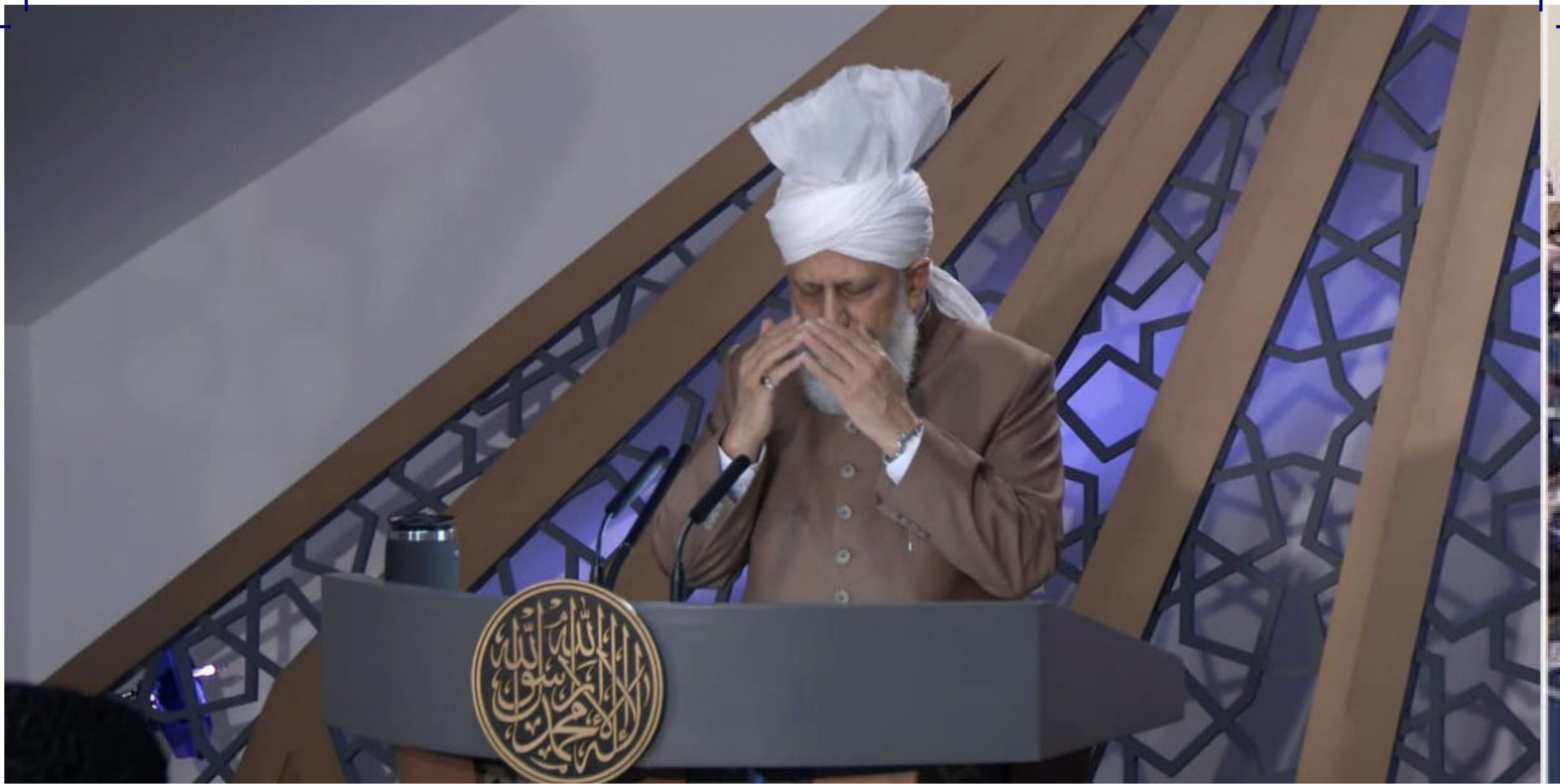
Those in Ansarullah are of an age when the transition to the next life starts becoming more of a reality, as it should be; as one's age increases, death draws nearer. As such, what should our priorities be? I reiterate that this is something which we can figure out for ourselves. Then, whilst mentioning the purpose for the creation of human life, the Promised Messiah as states:

"Become such that God Almighty's mercy and bounties descend upon you. He can increase a person's life, but as for a person who wishes to extend their life solely for the sake of this temporary world's pleasures and enjoyments, then what benefit can there be in living such a life? Such a person does not make God a part of his life, and instead confines the purpose of his life to eating good food, sleeping excessively, his wife and children, having nice houses and horses or having nice gardens and crops. He is selfish and driven by greed (he worships these things in place of worshipping Allah). He seeks his selfish desires and carnal pleasures and has made these things the object of his worship, whereas God Almighty has decreed that the very purpose of creation is to worship Him.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

[*'And I have not created the Jinn and the men but that they may worship Me'*] (51:57)

Thus, a person's one and only purpose has been confined to the worship of God." Man is told that he is limited and that his only purpose should be to worship God, and this is the very reason for which this world has been created, as opposed to having straying intentions and desires. However, it has generally been observed that the complete opposite is occurring and people have straying intentions and straying desires. The Promised Messiah as continues, "Imagine that a person sends someone to care for his garden; to water it and trim it and make it look beautiful, and to plant flowers and shrubs, turning it into a blossoming and lush garden. But instead of doing this, as soon as that person arrives, he destroys whatever good plants and fruits already existed in the garden, or he sells them for his personal gain and through this transgression, leaves the garden completely barren. Tell me, when the owner arrives, how will he treat him? (It is the duty of Ansarullah to sustain the growth of this garden; to care for its flowers and fruits and tend



to its young buds, instead of making them feel that their elders are committing mistakes. This is a matter requiring a great deal of reflection). God sent man [to this world] to worship and fulfil the rights of Allah and the rights of His creation, yet as soon as man arrived in this world, he became occupied and lost in his wives and children, and became a servant to his own pleasures, forgetting all about his true purpose. Tell me, what answer can he give before God?" The Promised Messiah عليه السلام further states, "Allah the Almighty has created worldly means, wives and children, and food and drink as means of provision; just as the driver of a horse carriage works the horse for some distance, and when he feels that the horse has become tired, he feeds it some oats and water and massages its legs in order to relieve its fatigue. Thus, the horse is able to proceed instead of becoming weary along the way and being unable to move forward; therefore, he feeds it oats in order support it along the way. Similarly, Allah the Almighty has created these worldly comforts and enjoyments, wives and children, food and sustenance as provisions so that a person does not become tired and weary and die from hunger or thirst, thereby restoring one's strength after it fades away. Hence, such things are permissible only to the extent that they help a person in fulfilling the rights owed to God and the rights owed to His creation (worldly things have been created in order to help fulfil the rights of Allah the Almighty and His creation, the commandments of Allah the Almighty and so that one may recognise the very purpose for their creation). Otherwise, exceeding these bounds leads one to become selfish and greedy just like animals, turning them into idolaters, thus being in contradiction to Islam. Someone quite rightfully said,

خوردن برائے زیستن و ذکر کردن است
تو معتقد کہ زیستن از بہر خوردن است"

That food is for staying alive and being able to remember God. Do you think that life is simply for the purpose of eating? Of course not. The Promised Messiah عليه السلام continues, "There are millions of Muslims who consider eating the best food, building the best homes and holding the highest offices to be Islam. It is a believer's



responsibility to first understand the true purpose of life and then to act accordingly. Allah the Almighty states,

قُلۡ مَا یَعۡبَؤُا بِکُمۡ رَبِّیۡ لَوۡلَا دُعَآؤُکُمۡ

What would God care for you were it not for your worship and prayers to Him. (25:78) This verse is in fact an explanation of the previous verse

وَمَا خَلَقۡتُ الۡجِنَّ وَالۡاِنۡسَ اِلَّا لِیَعۡبُدُوۡنِ

['And I have not created the Jinn and the men but that they may worship Me'] (51:57)

When God Almighty's sole intention for human creation is worship, then it does not behove a believer to make something else the purpose of their life. It is permissible to tend to one's personal needs, but immoderation of the self is not permissible (one should tend to their own needs, but not beyond the reasonable limits). These needs are permissible so that one does not become weary and give up as a result. Thus, you should also only employ such things for this reason alone. Employ the use of these things to the extent that they further your ability to worship, not so that they become your primary objective."[3]

This is the standard which we must strive to achieve. If we are able to understand the purpose of our life, then we can be included among the true Ansarullah, because only those who understand this purpose can be true helpers of a prophet.

In short, the Promised Messiah ؑ explained what the levels of worship for a true believer should be and how they should worship, by advising that our worship should be filled with the love of Allah alone. He further elaborated: "I believe in the reality of Heaven and Hell; the punishment [of Hell], and veneration and delight [of Heaven] are all true. But I say this; Heaven and Hell should not be the motivation for one to worship God, instead, one should worship Him based on a deep love for Him. I consider rejecting Heaven and Hell to be akin to disbelief and to derive a conclusion from this fact would be foolish. What I mean is that one's worship should be filled with profound and innate love of Allah, just like a mother cares for her child.

Does she care for her child so that he grows up to look after her? Nay! In fact, she does not even know the reason why she inherently cares for her child. To the extent that if a king issues a directive that if she does not care for the child and the child dies, she will not be punished but instead she would be rewarded. [In such circumstances,] will she rejoice over such a command or will she curse the king? This love is innate and it is in this manner that one should worship Allah as opposed to worshipping Him based on punishment or reward. When a person loves someone inherently, their personal objectives cease to exist (one's personal desires do not come in between). God Almighty is so Merciful and Benevolent, that He even grants provisions to those who reject him. True is the saying:

دوستاں را کجا کنی محروم
تو کہ با دشمناں نظر داری

('Why would You forsake Your friends when You even look after Your enemies.') When God does not deprive His enemies, why then would He abandon His friends?" The Promised Messiah عليه السلام further states: "There is a saying of Prophet David عليه السلام in which he says: 'I was a child and now I have grown old. I have never seen a righteous man face humiliation or be disgraced.'"

The Promised Messiah عليه السلام then says: "The real purpose of man should be that he develops this innate love for God Almighty. Then having achieved this, one's obedience and worship will produce the most sublime results. Such people become the blessed servants of God, the house in which they reside becomes blessed, the town in which they live becomes blessed. Owing to the blessings attached with that person, many afflictions are averted. The blessings and mercy of God descend upon that individual's every action and from all directions. I wish to teach you this path and this is the very reason why Allah the Almighty has commissioned me."

The Promised Messiah عليه السلام states: "Remember, the shell is never useful, it is the essence that is important. It is written that once a Muslim asked a Jew to become a Muslim. He replied that he was repulsed by his words, due to his actions (a Muslim asked a Jew to convert and become a Muslim; the Jewish man replied that owing to the discrepancies in his actions and words, he despised him. He was inviting him to become a Muslim, but his actions did not reflect what he preached. The Jewish man looked upon this with contempt, wondering why he was preaching to him to become a Muslim and what he was calling him towards. The Jewish man said that…)

he had a son who he named Khalid, (Khalid means the one who lives forever, but he says…) by the evening he had laid him to rest in his grave." Despite naming him Khalid, he did not live for long and had to be buried by the evening. Thus, a name alone does not have any impact. If you are a Muslim by name and Ansarullah by name, it will be of no use until your actions and your words are aligned. The Promised Messiah عليه السلام then says: "Hence, mere names or words have no meaning unless they are followed with actions. In the same way, Allah the Almighty desires the

essence and true spirit and does not like mere rituals and names. If a person strives to find the true Islam with a sincere heart, then Allah the Almighty has promised that He will guide them to His ways. God Almighty states:

وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

[‘And as for those who strive in Our path – We will surely guide them in Our ways.’] (29:70)

God Almighty is not miserly; if a person strives to find God, He will most certainly guide that individual to His path.”

The Promised Messiah ﵇ continues, “At the time of the advent of the Messiah, only those who follow him will be considered true believers.”[4]

If the Promised Messiah ﵇ has claimed to be that same Messiah whose advent was foretold, then we must follow the guidance he imparted to us. What is that guidance? It is to follow the commandments of God and His Messenger ﷺ.

The Promised Messiah ﵇ then says: “The reason God created this community is to address that which he informed me regarding the lack of righteousness which exists. Some people are openly committing indecencies and live a life of immorality and sin. There are others who taint their good deeds with impurities, however they are unaware that even if a drop of poison is added to good and wholesome food, all of the food becomes contaminated with the poison. Some people are involved in lesser and subtle forms of sin such as pretentiousness; but Allah the Almighty wishes to show the world an example of how people can live a life of righteousness and purity. It is for this reason He has established this community. God Almighty desires purification and wishes to create a community of those who are pure.”[5]

Therefore, we must assess whether we have truly purified ourselves; have we purified our lives in according to what the Promised Messiah ﵇ desires of us or are we at least striving for this purpose? If the answer is no, then we will not be able to bring others to the right path. Thus, along with offering supplications, seeking forgiveness and fearing Allah, we must continuously analyse our conditions.

Then, explaining the fact that the Holy Qur’an contains guidance for us to perfect our knowledge and actions, the Promised Messiah ﵇ states: “It should also be remembered that the Holy Qur’an gives guidance for the perfection of knowledge and practice. Accordingly, the words ‘Guide us to the path’, allude to the perfection of knowledge, while the perfection of one’s actions is indicated in the words ‘The path of those on whom Thou hast bestowed Thy blessings’. In both instances, one seeks the most supreme and complete result that can be achieved. When a plant is planted into the ground, it cannot flourish and bear fruits until it grows completely. Similarly, if a guidance is devoid of the finest and most superlative results, then such guidance is lifeless and possesses no strength or power to nourish and develop. For example, if, after completely following the Vedas, a person can never expect to attain everlasting deliverance and salvation; if they cannot be freed from the process of becoming bugs and insects and receive

eternal pleasure, then what benefit is there in such guidance? On the contrary, the Holy Qur'an provides such guidance which, if followed, enables a person to attain the highest levels of excellence. Such a person begins to develop a true relationship with God Almighty to the extent that their good deeds—performed in accordance with the guidance of the Qur'an—begin to flourish and bear fruits in the similitude of a pure tree, as described by the Holy Qur'an and they develop a unique kind of sweetness and taste"

Thus, this is how our actions ought to be. One should search for the commandments mentioned in the Holy Qur'an. They should examine the commandments and prohibitions, refraining from all those vices which have been forbidden for us and adopting all those virtues which we have been instructed to adopt, so that we can improve our conditions. It is only then that we can do true justice to our bai'at [oath of allegiance] and truly become Ansarullah [Helpers of Allah] and thereby propagate the message of Islam and bring the world onto the right path. The Promised Messiah عليه السلام further states,

"A particular kind of delight and pleasure is developed within them."[6] In other words, those who adopt these actions produce fruits which have a special delight and they derive a special kind of pleasure from them. Then, in relation to adopting the Qur'anic teaching and establishing consistency in one one's words and actions, the Promised Messiah عليه السلام expounded on the meaning of:

وَتَوَاصَوْا بِالْحَقِّ ۙ وَتَوَاصَوْا بِالصَّبْرِ

['…and exhort one another to accept the truth, and exhort one another to be steadfast.] (103:4)

The Promised Messiah عليه السلام states:

"I recall that a person who, after having spent some time in the company of a maulvi [Muslim cleric], wanted to become a Muslim. (Upon hearing the words of piety and virtue, he was about to become a Muslim). One day, he saw that the same maulvi was drinking alcohol and thus his heart became hardened and he stopped [from becoming a Muslim]. He stated that although what he said was very good and he spoke about piety and highlighted the dangers of alcohol, the maulvi himself was drinking alcohol. Therefore, he decided that one should abstain from such helpful advice. Thus,

وَتَوَاصَوْا بِالْحَقِّ

['and exhort one another to accept the truth'] means that one ought to exhort others in light of their own conduct. (In other words, they advise others through their own actions and not just merely through speech). Furthermore, another quality of such people is

وَتَوَاصَوْا بِالصَّبْرِ

That is, they exhort others whilst remaining steadfast."

Thus, one is not to propagate the message [of Islam] through speech alone, rather one should also propagate this message through their own conduct and then continue to advise them and propagate the message by remaining steadfast

upon their conduct. [The Promised Messiah عليه السلام states] “they do not become enraged in haste.”[7] Such people are not quick to be enraged if they ever face opposition.

Therefore, one must be mindful of two aspects when propagating [the message of Islam]; there must be consistency in one’s actions and the teaching [that they are preaching], and secondly, to continue with the work of propagation with patience and steadfastness. Therefore, we need to assess our conditions in this respect as well and progress in our Tabligh [propagation] efforts. There are opportunities here [in the West] which allow for a lot of potential work to be done in the field of Tabligh. If we are prevented from doing Tabligh in certain places and are made to face many hurdles and difficulties by the laws and governments of those countries, then we should take advantage of the opportunities presented to us in other places. Hence, those who are living freely in these [Western] countries, where they are afforded opportunities for Tabligh should engage in Tabligh more than ever before and demonstrate through their actions that indeed Islam is the only true religion which can lead the world to the right path and enable them to attain salvation.

It is only when we establish the love of Allah the Almighty in our hearts that these efforts will be blessed. One should be free from any personal incentives – as has already been mentioned before. The Promised Messiah عليه السلام states,

“One ought to extinguish all other forms of love and only let the love of Allah remain. God has established many examples from Adam to Noah, Abraham, Moses, Jesus and the Holy Prophet, may peace be upon them all. All of these prophets were sent for this very purpose. This is so that people can follow in their footsteps. Just like they reached God, others should also strive to do the same. It is indeed true that one who becomes wholly devoted to God, God stands for their support. Bear in mind that you should not carry out any action that would bring disrepute to the entire community.”

The Promised Messiah عليه السلام further states,
“Sheikh Sadi Sahib says,

بدنام کنندہ نکونام

That is, an evil man can become the means of bringing shame to many virtuous people.

Thus, we ought to ponder over this very carefully in order to become true Ansarullah. We should make a concerted effort in order to establish the love of Allah the Almighty in our hearts. Our actions will only be truly righteous when we try to adopt virtues owing to our love for Allah the Almighty. Our efforts will only be blessed when we tread upon the path outlined by Allah the Almighty. We will only truly become helpers in this great task of the Promised Messiah عليه السلام when we pray for the blessings of Allah the Almighty whilst ensuring that our words and actions are in accordance to the commandments of Allah the Almighty. The proper manner of praying

is to worship Allah the Almighty according to has instructions, which is to offer the five daily prayers; to safeguard them and observe them with the fervency of our heart. On one occasion, the Promised Messiah عليه السلام stated,

"Offer your prayers in an excellent manner and observe the commandments of God Almighty as He has instructed. Refrain from all that which He has forbidden and remain occupied in His remembrance and continue to supplicate. Offer your supplications in the opportunities afforded while bowing and prostrating in prayer and abandon such prayer that is offered obliviously. Prayer which is offered merely as a customary practice bears no fruit (such prayer is only offered as a formality to fulfil an obligation). Moreover, this form of prayer is not granted any acceptance. True prayer is that which is offered with utmost fervency, devotion and concentration from the moment one stands for prayer and until they say 'salam' to conclude it. It ought to be offered with such humility, modesty, meekness and fervency before Allah the Almighty as if you are seeing him before you. If this is not possible, then with the realisation that He is watching you. Thus, offer prayer which is filled with absolute respect, love and fear."[9]

This is the reality of prayer.

The Promised Messiah عليه السلام also stated that only through prayers can we attain success. Therefore, we can only truly be counted amongst the Ansar [Helpers] of the Promised Messiah عليه السلام when we strive to improve our moral condition, and also seek to attain the highest standards in our prayer and worship. It is only then that we can become a means of reforming the future generation and attaching them with the community as opposed to being the reason for raising doubts in their minds. May Allah enable us to do so.

Now, we shall have silent prayer, but before this, I would like to say that the place from where I am delivering this address is the new MTA studio in Islamabad. Today is the first time that a programme is being conducted from this studio. Thus, on the occasion of today's Ansarullah Ijtema, this studio has also been inaugurated. May Allah the Almighty make this studio another means of propagating the message of Islam and faith and may the true message of Islam reach the world through MTA more than ever before. Please join me in silent prayer.

(Translated by The Review of Religions Translation team).

1 Malfuzat Vol. 5 pp. 397-398

2 Malfuzat Vol. 5 pp. 106-107

3 Malfuzat Vol. 5 pp. 247-249

4 Malfuzat Vol. 5 pp. 107-109

5 Malfuzat Vol 5. pp. 96-97

6 Malfuzat Vol. 1 pp. 188-189

7 Malfuzat Vol. 1 pp. 191-192

8 Malfuzat Vol. 5 p. 246

9 Malfuzat Vol. 5 p. 286



View complete recording of this address via MTA online channel

https://www.youtube.com/watch?v=1cLhrU5KJ_M



A Prayer of The Promised Messiah & Imam Mahdi عليه السلام

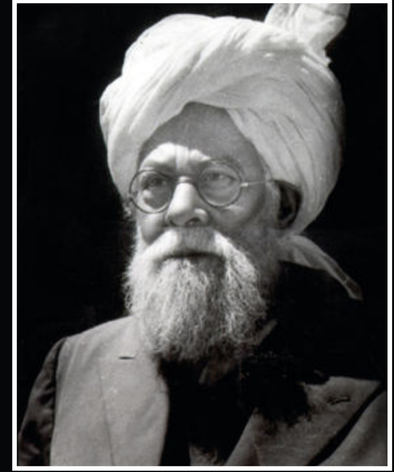
for deliverance from trials, adversity, sins and grief.

"O our Lord, forgive our sins and remove our trials and tribulations. Deliver our hearts from every grief and You Yourself take care of our affairs. and O our Beloved, You Be with us wherever we happen to be. Cover up our frailties and give peace to our fears. We put our trust in You and entrust our affairs to You. You are our Master in this world and the world hereafter and You are the Most Merciful of all who show mercy. O Lord of the worlds, accept this prayer."

[Tohfa Golarwiyyah, Ruhani Khaza'in, volume 17, page 182]

Hazrat Mirza Bashiruddin Mahmud Ahmad رضی اللہ عنہ

Moulvi Bashir Ahmad Dehlavi
(Translated by Naseeruddin Shera)



Khalifatul Masih II – Musleh Maoud

The Holy Prophet Muhammad ﷺ had given the tidings of the advent of a spiritual, pious and Promised son of Mahdi at a time when Islam would be at a stage of decline and depression. He had prophesied he would come with a mission to revive and strengthen the Islamic theology and, through him, Islam, would resurge on the surface of the Earth. The Holy Prophet ﷺ called this Holy Spiritual son as the Musleh (Reformer), and the Promised one, and said about him:

Yata-zavvajo-wa-yooladu-lahu

The Promised Messiah shall marry and will have children. This was an indication that this marriage would be of a special nature and, through this, Allah shall grant him such children as would be assisting and co-operating in carrying on his mission.

In context of this prophecy of the Holy Prophet Muhammad ﷺ, some of his eminent followers had also prophesied that, on completion of the Promised Messiah's tenure, one of his sons would be bestowed with unique splendour and glory and shall ascend the throne of Khilafat. Hazrat Nematullah Shah Wali, a prominent Muslim saint, prophesied in his famous poem that the coming one shall be the Promised Mahdi and also the Promised Messiah. He also mentioned that this Promised One's name shall be Ahmad and that when his tenure would end, one son of his, shall be his true spiritual inheritor and would carry out his mission. In Talmud, the authentic book of Jewish diction – the advent of two Messiahs is mentioned and that the latter one shall be greater the former and, after him, his son and grandson shall be his successors.

And thus, when came the time of the Promised Messiah and the advent of the Promised son, Allah revealed, to the Promised Messiah, further details of this prophecy with happy tidings of his ascendance, advancement and achievements.

Hazrat Mirza Bashiruddin Mahmood Ahmad رضی اللہ عنہ received his education in the District Board Primary School and, later in 1898, in Taleemul Islam High School when it was started. Nevertheless, in his student life he was never interested in routine book knowledge, and could not succeed in the Government Entrance Examination. This was

the end of his formal education, which was not merely incidental, but a great miracle of the Divine Destiny. Incidents later proved that the Lord Almighty Himself wanted to be his teacher. Thus the world witnessed that he not only had intrinsic and spiritual knowledge but his insight into basic wisdom was so vast and deep that, however, learned a scholar, armed with whatever worldly knowledge attacked Islam he would prove to be a mere academic novice. Thus the fulfilment of the divine revelation became manifest. **"Would abound in the Wisdom of the Explicit and the Intrinsic"**

During the lifetime of the Promised Messiah he had developed a strong desire for religious services, hence when the Promised Messiah, during the last days of his life, appealed to the youth to come forward to serve Islam, Hazrat Mirza Bashiruddin Mahmood Ahmad offered himself and soon formed Anjuman Tashheezul Azhaan and under its supervision, started a magazine by the same name, through which the work of religious preaching was carried out. At the time of the Promised Messiah's demise he was only 19 years of age, even at that time, highly convincing and silencing replies to the criticism flowed from his august pen. On 26th May 1908, the Promised Messiah ؑ passed away at Lahore. At that moment this promised son stood by the bed of the Promised Messiah and vowed:

"Even if all the people leave you and I am left alone I would stand by you and would face all opposition to and onslaughts on your Mission."

He very well kept up his covenant, and, all through his life, never cared for anyone's enmity or opposition and, always actively endeavoured towards the progress of Islam and Ahmadiyyat.

Early in 1911, with the permission of Hazrat Maulana Nooruddin, Khalifatul Masih I, founded the Anjuman Ansaarullah, whose members were required to donate some of their time for religious service, propagation of Islam and Ahmadiyyat and to promote mutual amity, love and universal fraternity. This proved to be a great success in generating great zeal and interest in the Missionary and Reformatory work.

In September 1912, he travelled to Egypt, thence to Mecca and performed the Hajj and remained active in preaching Islam and Ahmadiyyat during his sojourn.

In June 1913, he started, "The Al Fazl" a news paper for the Jamaat in which, apart from the national news, educative, informative, historical, preaching and reformatory articles were published. In a very short time this paper gained popularity not only among our own people but amongst others as well. After the demise of Hazrat Khalifatul Masih I ؓ, this very newspaper became the central organ of Jamaat.

On 27th May, 1908, on the demise of the Promised Messiah ؑ, when Hakim Maulana Nooruddin ؓ was elected the Jamaat's first Khalifa, the first man to take the oath of allegiance was Hazrat Mirza Bashiruddin Mahmood Ahmad. Hazrat Khalifatul Masih I, was very happy with him and used to look upon him with love and respect. During his illness he always used to appoint him as Imam-ul-Salat (to lead the prayers) and, often, in his public speeches and sermons, used to praise the spirit of his obedience, religious service and his

intellectual ability. At times, indicating expressed that he shall be the successor after him.

On Friday the 13th of March 1914, Hazrat Khalifatul Masih I ﷺ, passed away. And on the 14th of March, 1914, at the time of Asr Prayer, in Masjid Noor Qadian, the Ahmadis gathered, where Hazrat Nawab Muhammad Ali Khan, who was a Sahabi (companion) and son-in-law of the Promised Messiah, read out the "will" of Hazrat Khalifatul Masih I and requested the people to act accordingly and elect someone as his successor. On this Maulana Syed Ahsan Amrohvi proposed the name of Hazrat Sahibzada Mirza Bashiruddin Mahmood Ahmad. He was hesitant and refused at first, but on the fervid persistence of the people, realised that it was the verdict of Allah and accepted the oath of Allegiance of the Ahmadis and thus became the Second Successor to the Promised Messiah ؑ.

The Golden Era of His Khilafat and His Magnificent Achievements

From 14th March 1914 to the 7th of November, 1965, a period of about fifty two (52) years, he led the Jamaat, which took great strides some of which could be enumerated as under:

Propagation of Islam

One of his most important achievements was the founding of a strong system for propagation and preaching of Islam within the country and abroad. Soon after his ascension to Khilafat he announced that his first task shall be the propagation of Islam.

According to his mandate of 12th April, 1914, delegates from all over the country were invited to a Majlis-e-Shoora to discuss about propagation of Islam. In this he expressed his desire that amongst them there should be a band of men who should know various languages so that they could easily propagate Islam the world over. He stressed:

"I would like to see the truth of Ahmadiyyat shine far and wide in the world. This was not difficult for our Lord to be achieved."

For the fulfilment of this task he established Nazarat Dawato Tabligh in 1919, and the Madrasa Ahmadiyya as the basic centre and made efforts for its advancement and steered it from the status of a mere Seminary to a University, and all these efforts were aimed to provide learned religious missionaries. He opened various missions abroad for the propagation of Islam. In 46 Islamic countries Missions were solidly established when he departed from this world. And around them active and sincere Jamaats exist till now.

Quranic Wisdom

Allah had granted him a deep encyclopaedic intrinsic spiritual knowledge and understanding of the Holy Quran, thus fulfilling the prophecy that through him the glory of Islam and the dignity of Quran would be convincingly established. He had said that there were hundreds and thousands of truthful realities of the Holy Quran which Allah has disclosed on him with His special grace through intuition and revelation. *(Tafsir-e-Kabir, Vol. 6, pg. 483)*

He had also declared that he was bestowed with such a meaningful wisdom of the Holy Quran that, if anyone, with whatever knowledge and following whatever religion, criticised the Holy Quran, by the grace of Allah, he would convincingly silence

and satisfy him through Quran alone. He had many a time, thrown challenges to others about writing commentaries on Quranic Wisdom. Though he was not a Prophet, yet none became ready to accept his challenge. It was his claim that he would interpret new wisdom from the Holy Quran.

In a public gathering in Delhi in 1944, claiming himself to be the **"Musleh Maoud" (Promised Reformer)** and reiterating his challenge about the interpretation of the truths and wisdom of the Holy Quran, he declared:

"I do claim now again that even if thousands of scholars assembled to compete with me in writing commentaries of Quran, yet the world would accept and acknowledge that my commentary was unique in wisdom of divine truths in depth."

The new definition of the wisdom of the Holy Quran, written in his Tafsir-e-Kabir, bears undeniable evidence of the truth and validity of the aforesaid claim. The age became convinced of the superiority of his Quranic knowledge. **Maulvi Zafar Ali Khan, Editor of "Daily Zamindar" Lahore,** himself an eminent Muslim leader, writer and a bitter opponent of Ahmadiyyat, while addressing other opponent groups and to concede: "Listen with your ears wide open, you and your accomplices could never compete with Mirza Mahmood till resurrection. Mirza Mahmood has Quran with him, and a deep knowledge of Quran, What have you got? … You have never read Quran in dream."

[Ek Khofnak Saazish, by Moulvi Mazher Ali Azhar, pg. 196]

On his death, in a condolence note written in Sidq-e-Jadid, Lucknow, it was mentioned:

"May Allah reward the Imam Jamaat Ahmadiyya's effort towards world-wide publication of The Holy Quran and its wisdom and also for the propagation of Islam in all the corners of the Earth and in lieu of this let us overlook all other matters. The learned manner in which he has interpreted in detail, the truth and wisdom of the Holy Quran was real unique." [Sidq-e-Jadid Lucknow, Vol. 51, Nov. 18th 1965]

Translation and Publication of the Holy Quran in Various Languages

It was also one of his great achievements that he got the Holy Quran translated in various important languages of the world so that, those who did not know Arabic, the glory and wisdom of the divine book could be made available to them in their own languages. This work was continued in Khilafat-e-Salisa and further in Khilafat-e-Rabia. First of all the English translation of the Holy Quran was published, then its commentary. During his Khilafat, translations in 14 other languages were in progress.

Establishment of Mosques in foreign countries

The main aim of Jamaat Ahmadiyya was to spread the teachings of the Holy Prophet Muhammad ﷺ, and by practising it, lead the humanity to the heights of spiritualism and purity. In order to attain this, wherever the Jamaat is formed, Missions and later Mosques are built. And the mosques also serve as academics for spiritual knowledge and training. During his Khilafat many mosques were

constructed in foreign countries as well.

Imparting of moral training

Along with the missionary work he did a great deal towards imparting moral training to the Jamaat. Some of his achievements in this direction were as under.

• He affirmed the Divine System of Khilafat on solid foundations and declared, **"Khilafat is a source and beacon of Divine Light. So hold on firmly to Khilafat."** Once again he declared,

"Friends, my last advice would be that all blessings are in Khilafat. Prophethood is a seed after which the Khilafat spreads its benevolence in the world around. Hold on firmly to true Khilafat and spread its blessings in the world. Allah would be merciful to you and would bless you in this world and in the hereafter."

• In order to consolidate and organise the Jamaat he established the central and regional Anjumans and, for better functioning various important Nazarats were established under the aegis of Sadar Anjuman Ahmadiyya Qadian.

o Nazarat Dawato Tabligh
o Nazarat Taleem
o Nazarat Umoor-e-Aamma
o Nazarat Bait-ul-Mal and
o Nazarat Ulia above them to oversee, guide and direct all sections of the Jamaat. In order to make them capable of successfully shouldering the important assignments and responsibilities of the future, separate organisations were formed in Jamaat:
o The Organisation of Ansaarullah for men above 40 years of age.
o The organisation of Khuddam-ul-Ahmadiyya for youth below 40.
o The Organisation of Atfal-ul-Ahmadiyya for boys of below 15 years.
o The organisation of Lajna Imaullah for women.
o The Organisation of Nasirat-ul-Ahmadiyya for girls.

Through all these organisation, essential moral and organisation training was imparted on firm grounds.

Migration of Jamaat from India

In 1947, when the country was divided, along with other Muslims, the Ahmadis also left for Pakistan. In order to ensure their unity, integrity and cohesiveness, a great city Rabwah was built, wherein, offices, schools, colleges and various departments were re-established and re-organised. All the necessities of life were also made available. Hazrat Musleh Maoud himself spoke thus of Rabwah: "I am astonished, as to what was the force that brought and habilitated you in a place which even the Governemt had failed to habitat. Seeing Rabwah one is reminded of the times when Allah had re-laid the foundation of Mecca through Hazrat Ibrahim (peace be upon him) and his son Hazrat Ismail (peace be upon him). [Al-Fazal Nov. 26th 1961]

Mobilisation of the Jamaat for Sacrifices

Hazrat Musleh Maoud planned, re-organised and consolidated the financial structure of the Jamaat on very sound footings by initiating various schemes and appeals for donation and contribution. Some of them were as under:

1. On 12th April 1914 he appealed for financial donations for Anjuman Taraqqi-e-Islam in order to send his missionaries to all the cities and towns

of India for the preaching of Islam. For this he foreset an expenditure of Rs. 12,000 a year. The Jamaat willingly responded to the call.

2. The scheme for the completion of Minaratul Masih – On November 1914, Hazrat Khalifatul Masih-II (peace be upon him) called on the Jamaat for financial contribution for the completion of the Minaratul Masih. As a result the Minaret was completed in December, 1916. *[Al Fazl, 28th December, 1916]*

3. Call to women to mobilise funds for preaching – In December, 1916, he appealed to the ladies of the movement for donation stating that till now only the men were bearing the expenses of around Rs. 8,000 to Rs. 10,000 a month from which various religious requirements were met. But since the expenditure on propagation were met. But since the expenditure on propagation in foreign countries was rising a further sum of Rs. 500 per month was estimated to be required. [Supplement Al Fazl, December 16th, 1916]Allah, gracefully, enabled the ladies of the Jamaat to respond to Huzur's call, and they readily took upon themselves, the responsibility of meeting the extra expenditure.

4. Call to donate for the London Mosque – On 7th February 1920, he called upon the Jamaat to contribute towards the building of a mosque in London and the Ahmadis responded overwhelmingly and willingly. *[Taarikhe Ahmadiyyat, Vol. 5, pg. 258]*

5. Call for the publication of "A Present to the Prince of Wales" – Prince of Wales who later became King Edward the VIII, came to visit India in December, 1921. Hazrat Musleh Maoud (may God be pleased with him) proposed that a befitting gift be presented to His Highness, the Prince of Wales. After this call Huzur wrote a book "A present to the Prince of Wales", which conveyed to the Prince the Islamic teachings. Through individual per head contribution of one Anna by more than 20,000 members of Jamaat this book was printed. On the 27th of February 1922, an Ahmadiyya delegation presented the book in a studded Silver Tray to the Prince.

6. Participation in the Wembley Conference London – Huzur, along with a few Khuddam himself went to England to participate in the Wembley Conference. All the Expenses were borne by the Jamaat. *[Al Fazl 16th July, 1925]*

Tehrik-e-Jadid

Through this important scheme many Ahmadiyya Muslim Missions were established the world over. In 1934, the Majlis-e- Ahrar, according to a well laid conspiracy, sent some of its volunteers to create mischief by organising conferences at Qadian. And, with great uproar and drum-beat announced that they would destroy Qadian itself. The atmosphere in the rest of the country was also vitiated for the Jamaat. Government was also backing these elements. It seemed all the forces had combined against Ahmadiyyat. However, the foundations of this holy Jamaat were laid by the Lord of Heavens Himself, in the face of the strong and piercing winds of opposition, provision to safeguard the meek and delicate plant of Ahmadiyya was to be made by God Himself. As the nefarious intentions of the Majlis-e-

Ahrar unfold, Allah through His chosen Servant, initiated a great Universal Scheme of Tehrik-e-Jadid, which not only brought to naught, the plans of the opponents, in a very short time the truth of Ahmadiyyat also became manifest and the flags of its Spiritual Conquest and Supremacy were pitched firmly and high. This scheme was based on 27 demands and contained comprehensive and all embracing provisions by which every member of the Jamaat was convinced that in order to establish the Oneness of God, to restore the dignity of the Holy Prophet ﷺ, and to prove the truth of Islam and to establish a righteous society one had to first bring about a palpable and manifest change in his own life and conduct as well.

Hazrat Musleh Maoud رضي الله عنه, in the beginning, demanded only 27,500 rupees from the Jamaat. The Jamaat in only one and a half month made a cash contribution of 29,712 rupees. And in the first year 103,000 rupees and in the second year 110,000 rupees and in the third year 140,000 rupees were presented. Initially this scheme was optional and for three years only. Later it was extended to seven years, again to ten years. On completion of the ten year period this scheme was further extended by Huzur to 19 years and in 1953, when the 19 year term ended Huzur made it a permanent scheme. Under it the preaching activities were extended to many other foreign countries.

Waqf-e-Jadid

Similarly the scheme of Waqf-e-Jadid was initiated so as to promote missionary and reformative activities of the Jamaat in every city, town and village in India and Pakistan by appointing Teachers everywhere. This scheme was introduced on 27th September, 1957.

Tours abroad

Though Hazrat Khalifatul Masih II (may God be pleased with him) was over busy shouldering the responsibilities of Khilafat, yet Huzur visited Europe twice. First in 1924, to participate in the Wembley Conference along with 12 companions, breaking journey at Damascus, Palestine and Egypt halting briefly at each of these places Huzur reached England passing through Italy and France. He met Mussolini in Italy enroute. On reaching London his visit was much publicised by the media. In many of them his photographs also appeared, and the Britishers welcomed Huzur with extra-ordinary warmth and zeal. On 23rd, September 1924, Chaudhary Muhammad Zafarullah Khan read out Huzur's article in the conference, which was published in the form of a book titled "Ahmadiyyat the true Islam". At the conclusion of the reading the hall reverberated with cheers and applause. The chairman praised the success of the article in glowing terms.

During his stay in England, Huzur laid the foundation of the Ahmadiyya Mosque on the 19th of October, 1924. On this occasion, apart from British elite, prominent citizens including ministers, ambassadors, diplomats and other dignitaries of Japan, Syria, Czechoslovakia, Ethiopia, Egypt, America, Italy, Australia and Hungary also participated. Huzur after an absence of 4 months, returned home with unique and tremendous success.

The second journey Huzur undertook was in the first week of April 1955. In this tour, passing

through Damascus and Lebanon, Huzur visited Geneva, and thereon via Zurich, Hamburg and Hague reached London. This tour was mainly for the treatment of Huzur's ailment which he suffered after a murderous attempt on his life. But Huzur, despite his illness, opened various missions in Europe. Wherever he went he met people individually and in groups. In Damascus he delivered the Friday Sermon in Arabic and in European countries in English. During his stay in London Huzur convened a historic conference on the Missionaries working in all countries. This was held on 22nd, 23rd and 24th of July, 1955. In this conference Huzur emphasised the urgent necessity of expanding the activities of Tabligh-e-Islam, publication and translation of the Holy Quran, construction of mosques, establishment of schools and seminaries to train new missionaries. Huzur himself attended all sittings. This tour extended for six months.

In the long 52 year span of his Khilafat, various other achievements are credited to him. He guided the Muslims in Politics especially during the Non-Co-operation Movement of the Congress, devoted his attention towards the scheduled classes and Harijans and countered the "Shuddhi" movement in Malkanas. During the Simon Commission and the Round Table conferences he guided the nation through his valuable writings and speeches.

In order to establish peace, understanding and good-will among the communities he laid the foundation of regular and frequent holding of "Founders of Religions Day" meetings, in which speakers from various faiths were invited to speak about the teachings of their own religion and founders from one platform.

During the first year of his Khilafat, he wrote a book "Haqeeqat- ul-Nabuwwat" in which he said:

"Ignorant men blame us that by believing in the Promised Messiah as a Prophet we insulted the Holy Prophet of Islam ﷺ. What do they know about the state of One's heart? How could they fathom the great love, deep affection and high reverence we have for the Holy Prophet ﷺ. And what do they understand, how did the love of the Holy Prophet ﷺ penetrate in my heart. He is my life, my heart, my desire. In his slavery is my honour and his shoe-bearing, is more valuable to me than the Imperial throne. The control of Seven Continents is nothing in comparison to sweeping in his house. He is the beloved of the Lord – why should I then not love him? He is the intimate of God so why should I not search for his intimacy? My condition corresponds to the spirit in the couplet of the Promised Messiah عليه السلام :
"Next to God, intoxicated with Muhammad love, I am and if this be infidelity, by God I am the greatest Infidel."

This is only the love of the Holy Prophet ﷺ which compels me to falsify the belief of the total closure of the Chapter of Prophethood. This is an insult and affront to the Holy Prophet of Islam ﷺ
"Allah sends down His blessings on the Prophet and His angels pray for him. O ye who believe, you too should invoke His blessings on him and salute him with the salutation of peace." Holy Quran 33:57

Is Khilafat Islamia Eternal?

Abdul Hadi Nasir



God, who is the Creator of this universe, has arranged every resource to manage its system to perfection. This system was not created to last for a few centuries; rather it has been designed to operate until the Day of Judgment. Similarly, God Almighty has set up a system to keep the spiritual world intact as well. For this purpose, God sends His Prophets to the people in order to establish the spiritual world. Prophets are sent so that the people can develop a relationship with God. When these Prophets depart from this world, their successors carry on their mission and the system carries on till the Day of Judgment.

Allah explains this system in the Holy Qur'an in the following words:

Allah has promised to those among you who believe and do good works that He will surely make them successors in the earth, as He made successors from among those who were before them; and that He will surely give them in exchange security and peace after their fear. They will worship Me, and they will not associate anything with Me. Then who so is ungrateful after that, they will be rebellious. (24:56)

The promise of the establishment of Khilafat (line of succession after a prophet succession) is clear and unmistakable. As the Holy Prophet ﷺ is humanity's sole guide for all times, his Khilafat must continue to exist in one form or another in the world till the end of time. This, among many others things, constitutes the Holy Prophet's ﷺ distinct superiority above all other Prophets and Messengers of God.

Sadly, there are some who argue that the word minkum, meaning "from among you," in the verse quoted above, is a promise to the Holy Prophet's ﷺ companions, implying, that the Holy Prophet's ﷺ Khilafat will exist for only thirty years after his death. (thirty is the total number of years of the era of his successors) The same people say that there was no need for Khilafat after the Khulafa-e-Rashideen (rightly guided successors of the Holy Prophet ﷺ).

The Promised Messiah عليه السلام clarifies the above confusion in Shahadatul-Qur'an (Testimony of the Holy Qur'an), citing that the word minkum, "from among you" appears in the Holy Qur'an eighty-two times. By using this phrase, Allah is clearly addressing all believers and whosoever comes until the end of time. For example, in the following verse of the Holy Qur'an, Allah says: Whosoever of you is sick or is on journey, shall fast the same number of other days.
(2:185 & 186)

The question arises whether this injunction applied only for the companions of the Holy Prophet(saw) or for every Muslim who came until the end of time? Every disobedient believer can make excuses, namely, that all the injunctions which are mentioned Allah has promised to those among you who believe and do good works that He will surely make them successors in the earth, as He made successors from among those who were before them; and that He will surely give them in exchange security and peace after their fear. They will worship Me, and they will not associate anything with Me. Then who so is ungrateful after that, they will be rebellious. in the Holy Qur'an regarding Salat (prayer), Fasting, Zakat (alms), Hajj (pilgrimage), and all other commandments pertaining to taqwa (righteousness), were addressed only to the companions of the Holy Prophet ﷺ which, to these disobedient ones, indicates that they do not have to observe any of the commandments of the Qur'an.

It is clear from this example that no God-fearing person can reasonably believe that these commandments are not meant for him or her. It must be deduced, then, that the word minkum, cannot and does not apply solely to the companions of the Holy Prophet ﷺ; it applies to the entire Umma (nation/followers) past, present and future.

Again, those who do not believe in Khilafat raise another objection. They say that Allah has stated in the Holy Qur'an:

"This day I have perfected your religion for you." (5:4)

Based on this verse, they argue that since they have already been given the Holy Qur'an, there is no need for a reformer or a spiritual leader. The Promised Messiahعليه السلام has elaborated upon this misunderstanding in his book Shahadatul-Qur'an. Huzur عليه السلام states that there is a definite need for reformers, and spiritual Khulafa (plural of khalifa), for this Umma, just as there was a need for Prophets in ancient days. No one can deny the fact that the Prophet Mosesعليه السلام was a Prophet and that his Torah was sufficient and perfect for his Umma, the Bani Israel (children of Israel). As stated before, we read in the Holy Qur'an:

This day I have perfected your religion for you. (5:4)

Similarly, we find many verses in the Torah which indicate that the Bani Israel had been

given a majestic and perfect book called the Torah. Allah mentions the Torah in the Holy Qur'an as a light and a guide. Even though the Bani Israel were given such clear guidance in the Torah, hundreds of Prophets were still sent to them who did not bring any new books or new teachings. Instead, their mission and objective was only to re-awaken those believers who had strayed from the teachings of the Torah and to rekindle the faith back into their hearts. Allah says in the Holy Qur'an:

''And verily We gave Moses the Book and caused messengers to follow in his footsteps." (2:88)

And again:
"Then We sent our messengers one after the other." (23:45)

It is apparent from the verses above that Allah's method for continuity is to send a divine Book and then to send Prophets to support the Book. As mentioned before, for the support of the Torah, Allah had sent four hundred Prophets at a time for the Bani Israel, a fact which is borne out in the Bible.

The Promised Messiah عليه السلام says that the perfection of religion does not mean that one should withdraw oneself from taking care of the religion. It is an ongoing process for the true believer. For example, one builds a house and prepares all its rooms with dexterity and carefully fulfils all structural requirements needed for the building. One hopes that the house remains as beautiful as it house remains as beautiful as it was the day it was fully completed.

However, it is often the case that no matter how much one is diligent about safeguarding the built treasure, over time, dust begins to accumulate, the exterior begins to fade and wither away and its beauty no longer remains luminescent. When one inherits the house in this decrepit condition, one desires to bring it back to its old glory. It would be foolish to stop this heir or successor from cleaning it up simply because "the house is already complete." The new occupant only wishes to bring it back to its former glory.

It is disheartening that those who object and criticize do not comprehend that to complete something is one thing, while cleansing and beautifying it is something else altogether. Mujaddideens (plural of Mmujaddid, a reformer) do not come to alter the teachings of a religion; they come to reaffirm the religion in the hearts of people who may have gone astray. From Moses عليه السلام to Jesus عليه السلام, within 1400 years, thousands of Prophets and Khulafa (plural of Khalifa) were born among the Bani Israel, who spent their lives in the service of the Torah as sincere devotees. It should be remembered that Moses عليه السلام was sent with a limited sharia' (law), which was not to survive up to the Day of Judgment. Neither was it meant for the entire world. God took precautions for this

sharia' by bestowing thousands of Prophets for its support, at times hundreds at a time. What about the Umma Khalifa means successor, and the successors of of the Holy Prophet ﷺ , which is considered the best Messengers in real meaning can only be he who reflects among all the Ummas? How could that Umma, which is Messenger. under the protection of the one who is called the 'Chief of the Prophets' be so unfortunate, that God would turn His back on it by blessing it for only thirty years subsequent to the departure of the Holy Prophet ﷺ?

Many centuries have elapsed since the demise of the Holy Prophet ﷺ, and many trials, tribulations and hardships appeared for his Umma. His Umma was shattered, and all nations attacked it. Even then, did God not look upon his Umma? Did He not have mercy upon it? Did He ever consider that it may be as weak as the Bani Israel, and like that nation, did not the seeds and plants of Islam also need heavenly water to grow and flourish?

Is it possible that our Gracious God would allow that to happen to us? Is it imaginable that God had mercy over previous Ummas, whereas the Umma of the Holy Prophet ﷺ incurred His displeasure? Is it imaginable that he sent the Holy Qur'an and then completely abandoned His Umma, at the mercy of the so- called scholars? No, our merciful God has promised us a permanent Khilafat, a Khilafat for eternity, a guide to follow until the Day of Judgment.
The Promised Messiahعليه السلام says:

If any man casts a glance on these verses, then, how could he not follow that God the Exalted has made a clear promise of permanent Khilafat for this Umma? If the Khilafat were not a lasting one then what does it connote to assimilate it with the Khilafat of Mosesعليه السلام ? (Shahadatul Qur'an, p. 57)

The Holy Prophet ﷺ said that after him, there will be Khilafat for thirty years. After Khilafat-e-Rashida (rightly guided successors) many rulers were tyrants, and the word Khalifa is so sacred that the Holy Prophet ﷺ did not want this word associated with those tyrants. The Promised Messiah عليه السلام says:

Khalifa means successor, and the successors of Messengers in real meaning can only be he who reflects in himself excellences of the Messenger. That is why the Holy Prophetﷺ did not wish that the word Khalifa be applied to the cruel kings.

God did not leave Ummate- Musalman (the Muslim nation) without Khilafat. Allah gave tidings of the advent of mujaddideen. The Holy Prophet ﷺ said:

Verily God will appoint a reformer for this Umma in the beginning of every century, one who will restore its faith. (Abu Dawood, Kitabul Fitan)
The followers of the Holy Prophet ﷺ have been promised that God will appoint for them a mujaddid at the beginning of every century, one

who will restore the faith. Consequently, this promise has been fulfilled in the past thirteen centuries with the advent of mujaddideen who were distinguished personifications of Islamic teachings and played a very important role in spreading and establishing Islam. The table to the right displays the names of mujaddideen chronologically over the last thirteen centuries. The mission of the Holy Prophet's ﷺ rightly guided Khulafa, the mujaddideen, and the Promised Messiah عليه السلام , and his successors is to protect the law and to bring back "the erring flock into the master's fold."

The Holy Qur'an also alludes to this point:
By the heaven having mansions of stars.
Just as there are twelve instances of stars mentioned in the physical heaven, similarly there will be twelve divine reformers or twelve stars in the spiritual firmament of Islam who will keep its light burning after the sun has set. After the first three best centuries of Islam will have passed, resulting in a spread of spiritual darkness over the whole world, these reformers will bear witness to the truth of Islam, the Holy Qur'an and the Holy Prophet ﷺ.

The question that naturally arises is was Islam unprotected after Khilafate- Rashida? It has previously been proved that, after the death of the Prophets, their successors came to safeguard their books and teachings. In the same way, Allah Almighty managed to safeguard the teaching of the Holy Qur'an through His mujaddideen. In addition, Allah gave glad tidings of the appearance of the Promised Messiah and Mahdi عليه السلام . In the following Hadith, the Holy Prophet ﷺ has prophesized about Khilafat in the pattern of Prophethood:

"O, Muslims, this Prophethood will remain with you as long as Allah wishes it to remain. Then it will come to an end, to be replaced with Khilafat which will be in the pattern of Prophethood and will remain as long as Allah wills. Then this Khilafat will also come to an end. The rulers who are cruel to people will replace them for as long as Allah wills. Then this period will also come to an end. Then there will be the rule of usurpers, and that period, too, will come to an end. After that, Khilafat on the pattern of Prophethood will re- emerge." After saying this, the Holy Prophet saw did not make any further comments." (Musnad Ahmad quoted by Mishkat in Chapter Inzar-wa-Tahzir)

The Promised Messiahعليه السلام also received many revelations wherein he was addressed as Nabi (prophet) so it was destined that his Khilafat would be established after him, as the Holy Prophet ﷺ had said, "There has been no Prophet who has not been followed by Khilafat." (Khasa Isukura part II 115)

The Holy Prophet ﷺ says:
How can those followers go to perdition whose beginning is marked with my appearance and after me, twelve radiant and wise (khulafa),

and the end is marked with the Messiah, son of Mary? Nevertheless, between the two periods, there will occur a thrust of commotion and its perpetrators have nothing with me nor have I any connection with them. (Ikmalud Din page 157)

It is clear from this Hadith that the Messiah would be a Prophet and then his successors would come thereafter; that Khilafat would be called Khilafatala-Minhajunnabuwwa, (Khilafat in the pattern of Prophethood). The following Hadith indicates that Khilafat is related with Prophethood. Hadhrat Abdur Rehman bin Abu Bakr relates:

The Holy Prophet ﷺ liked true dreams. One day the Holy Prophet ﷺ asked his companions: "Has any one of you seen any dreams?" Among them, one of the companions said: "O Prophet of God I saw in a dream that a scale was hanging from heaven. You were weighed with Abu Bakr, your scale was heavier; then Abu Bakr was weighed with Umar. The scale of Abu Bakr was heavier. Then Umar was weighed with Uthman; the scale of Umar was heavier. Then the scale was taken back. The Holy Prophet ﷺ interpreted this dream. He said that Khilafat points towards Prophethood. After this, Allah will bestow the kingdom to whom He pleases. (Musnad Ahmad Vol. 5 p. 220)

This shows that God does not abandon His Prophets. He appoints successors to safeguard the revealed Book and its laws. Allah the Almighty had appointed thousands of successors for the safety of the Torah and its laws, up until the last Prophet in the dispensation of Moses. This Prophet was Hadhrat Isa عليه السلام (Jesus عليه السلام).

Similarly, Allah bestowed His blessing upon the Holy Prophet ﷺ, the best Prophet among all, and his tenure is until the Day of judgment. The Promised Messiah عليه السلام gave us the glad tidings of the eternity of the Khilafat of Muhammad ﷺ, which was restored through him. In his book, Al Wasryyat, (p.7 2004 edition), he writes:

Do not be grieved by that which I have told you and let not your hearts suffer anxiety, for it is necessary for you to see Qudrat-i-Thanryya - the second manifestation of divine power. Its coming is better for you, for it is permanent and will not be cut off until the Day of judgment. The second manifestation will not happen until after my departure.

It is clear then, that the Promised Messiah's عليه السلام successors will come to safeguard the Holy Qur'an and the sharia' according to the promise of Allah made in Ayatul Istikhlaf (verse of Al-Nur Ch.24,v. 56 which deals with succession). It is also a certainty that Khilafat-e-Haqqa Islamia (true succession in Islam on the pattern of prophethood) will indeed remain as long as this world remains. Insha'Allah.





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Charity Walk for Peace London Regions Volunteers and Affiliates Appreciation Evening



Charity Walk for Peace - London Regions Volunteers and Affiliates Appreciation Evening

A wonderful event to appreciate the dedicated volunteers who served tirelessly to collect donations at various London Stations and venues during the Poppy Appeal Campaign 2021 was organised at the Baitul Futuh Mosque, Morden, Surrey. The event, co-hosted by the Royal British Legion, was held on Wednesday, 2nd March 2022 within the Tahir Hall.



The proceedings started with the recitation of the Holy Quran by AMA UK Missionary, Mr Mahmud Wardi.

The event gave an opportunity to appreciate over 900 volunteers who turned out last November at train stations and shopping centres across the country, raising money for the RBL Poppy Appeal in November 2021.



An astonishing £700,000 was raised in just 2 weeks of the national campaign. There was an outpouring of sympathy and support from the great British public who donated generously,

buying branded traditional poppies, official RBL merchandise, donating cash or paying large amounts on the new wireless contactless machines.



Gail Walters (RBL's Assistant Director for Network Engagement Regional Operations) greatly appreciated the efforts of this army of volunteers.

In London's Tahir Hall at Baitul Futuh Mosque, amidst CWFP and RBL banners, the evening's proceedings commenced with the traditional recitation of the Holy Quran by AMA UK Missionary Mr Mahmud Wardi.

The traditional Kohima Epitaph was then read out by Catherine Davis, Head of Remembrance at RBL, including the timeless reminder: "For your tomorrows these gave their today."

The welcome address was given by Mr Mubashir Siddiqi, Vice Chair of CWFP and its Head of Poppy Appeal. He said the purpose of today was to show our appreciation to our volunteers for their tireless effort over the years. Gail Walters RBL's Assistant Director (Network Engagement Regional Operations) thanked the volunteers. Jane Ayers, fundraising manager from RBL London gave an introduction to the evening's certificate presentations.

The High Sheriff of Greater London, Lynn Cooper said how delighted she was to be invited back for this appreciation event. She presented a certificate of appreciation to Zaheer Ahmed, Chairman of CWFP.

Zaheer Ahmed – Chairman CWFP said

"I am thankful to the RBL to co-host today's event and appreciate our volunteers who have done a magnificent job collecting over 690k and all within just two weeks of the Poppy Appeal Campaign 2021". The Chairman underlined how every penny was passed on to the other charities and none was kept for administration.



There followed presentation ceremonies for



cheques and certificates.

The compère for the evening, Mr Rafi Ahmad (Vice Chair CWFP), then invited The Worshipful Mayor of Sutton, Councillor Trish Fivey to say a few words:

"I am delighted to be able to join you here this evening for this wonderful appreciation event to celebrate your enormous efforts last year. I had the privilege to join you on the route of the walk itself last summer. I must say that Mayors and councillors from London boroughs, have always enjoyed attending your events and are highly appreciative of the amazing work that you do. Under your motto of Love for All, Hatred for None it is humbling to see a Muslim charity raise £700,000 for the Royal British Legion Poppy Appeal in just a few weeks. You went on to raise over £1 million across all projects, so very well done indeed."

Although the national campaign saw over 900 volunteer-members participate, only 200 volunteers and guests were accommodated in the Tahir Hall this year due to COVID-19 precautions.
The Royal British Legion was delighted to present printed, framed appreciation certificates to each of these incredible volunteers, who removed their face masks briefly to take some memorable photos as a memento of this exceptional year.

The National President of the Ahmadiyya Muslim Elders Association UK, Dr Ch Ijaz Ur Rehman, said





"Islam is a religion of peace and the teachings of peace mean serving mankind without giving any consideration to cast, colour, creed, faith or religion. This is what the Ahmadiyya Muslim Association has been doing since its inception from the times of the Promised Messiah Hadhrat Mirza Ghulam Ahmad of Qadian from 1889" The President was delighted to invite the Mayor of Sutton to present Jane Ayers, the London representative of the Royal British Legion with a cheque for £690,552.38. A new record collection for Charity Walk for Peace.

Other cheques were presented on the night to the following

• Sutton Mental Health Foundation £1,200
• Home Start Sutton £800
• Brotherhood of the Cross and Star £640
• Samaritans, Redbridge Branch £2,200

(This year's events were regionalised, with donations to various organisations scheduled to be presented within the regional events.)

At the conclusion of a unique and memorable evening, Dr Rehman led the congregation in silent prayers.

After the cheques were presented, the guests were treated to a delicious buffet dinner (including vegetarian options) and offered tours of the Baitul Futuh Mosque where the Isha (night) prayers were due to commence.





Charity Walk for Peace - Volunteers and Affiliates Appreciation Evening - North East Region (Hartlepool)



The Ahmadiyya Muslim Elders Association UK (AMEA) North East Region held their Volunteers Appreciation Dinner for the CWFP – Poppy appeal 2021 Campaign and to present cheques to local charities on Thursday 31 March 2022 at Nasir Mosque in Hartlepool.

The region was honoured and delighted to be graced with the presence of the Chairman and Vice Chairman CWFP UK, Mr Zaheer Ahmed and Mr Rafi Ahmad who travelled from London to attend today's event and a similar volunteer appreciation evening in Dewsbury in the North East Region the following day.

The programme started at 6pm with the Recitation of the Holy Quran by Mr Farhat Ahmed Raja with English Translation by Mr Bilal Atkinson, followed by a welcome address and a short video presentation by the Vice Chair of the CWFP UK, Mr Rafi Ahmad.

He appreciated our volunteers who had done a magnificent job in collecting over £690,000 throughout the UK and underlined how every penny was passed on to the other charities and none was kept for administration.

The key external dignitaries that attended the event was RBL Hartlepool President, Colonel (Retired) Ian Simpson MBE JP MICG and the Deputy Mayor of Hartlepool, Councillor Rob Cook.

The region organised two charity walks on 19th September 2021 in Greenhead Park in Huddersfield and Ward Jackson Park in Hartlepool, which ran simultaneously with our national charity walk in London and all other regions throughout the UK. Our region raised £26,589.93 for various CWFP projects and £5,589.93 for local charities. Five local charities were present to receive charity cheques for the money raised.



The Chairman CWFP UK, Deputy Mayor of Hartlepool, Councillor Rob Cook and Colonel Ian Simpson from RBL all collectively presented cheques to the Three local charities and the representatives who graciously accepted the cheques. They said a few words and introduced the work of their charities and their ongoing positive relationship with the AMEA.

- Kathrine Batty from St Aidan's Church food bank for £500
- Sacha Bedding form Wharton Trust Food Bank for £500
- Councillor Rb Cook on behalf of Mayor's charities for £500

RBL Volunteer Appreciation

The region was pleased to announce for the first time all 14 majlis, including the 2 newly formed Majlis in Doncaster and Newcastle were actively involved with the RBL Poppy Appeal Collections from 30 Oct 21 to 14 Nov in 2021. A total allocation of 97 days and 147 volunteers took part in the poppy appeal collections in various stall at the railway stations, shopping malls, open market stalls and supermarkets. we are please to announce that we had a total collection for RBL Poppy appeal of £25,165.83, compared to just over. £15,000 collected the year before in only 8 locations in the region.

The CWFP Chairman, Mr Zaheer Ahmed and Vice Chair CWFP, Mr Rafi Ahmad and CWFP Regional Coordinator North East, Mr Munir Ahmed presented a cheque for the donation collected on behalf of RBL for £25,163.83 to colonel Ian Simpson, Regional President RBL. Colonel Ian Simpson in return presented a certificate of appreciation to Chairman CWFP

UK, Mr Zaheer Ahmed in appreciation of excellent work carried out in support of the RBL Poppy appeal by the AMEA region's local volunteers.

Colonel Ian Simpson was extremely honoured and pleased to be invited this event and was impressed with the AMEA volunteers hard work in raising such a large amount for the poppy Appeal in our local areas. This is the first time he had been to our mosque in Hartlepool and had any dealings with the AMEA. He was not aware of the enormous charity work the AMEA was involved and was pleased to see the positive relationship that has been built wit the RBL colleagues and AMEA volunteers in the regions and sees this going from strength to strength.

Volunteer appreciation certificates were presented by Colonel Ian Simpson from RBL to AMEA team leaders Mustajab Ur Rehman Khokhar from Hartlepool Team and Mirza Muhammad Yousaf Akhtar from Newcastle Team for their overall collections during the RBL Poppy appeal.

Key Addresses

The Deputy Mayor of Kirklees, Councillor Rob Cook was extremely honoured and pleased to be attend on behalf of the Late Mayor of Kirklees, Councillor Brenda Loynes who sadly passed away last year.



He was honoured to escort her Husband Derrick Loynes who kindly agreed to attend the event. Brenda attended the charity walk at the Ward Jackson Park in September last year with her husband and was actively engaged in charity work. The charity cheques presented for £500 will go to her chosen charities of Alice House Hospice and Miles for Men Cancer charity. Councillor Rob Cook wished the AMEA well to continue to do their outstanding charity work.



RBL Regional President Hartlepool – Colonel Ian Simson (Retired) MBE JP MICG was honoured and delighted to attend on behalf of Sian Cameron the RBL local fundraiser for Hartlepool and has been extremely impressed with the charity work the AMEA are doing in the area and the positive relationship that has been built with RBL and AMEA. This is the first time he has been to our mosque in Hartlepool and will be attending many more events to come and wished the AMEA best for the future.

CWFP -Regional coordinator North East, Mr Munir Ahmed gave a vote of thanks to all the dignitaries, charities and the volunteers that attended the event.

Chairman CWFP UK, Mr Zaheer Ahmed in his concluding address said that he was delighted to attend this evening event, along with his vice chair and came all the way from London just to offer his wholehearted

gratitude to charities and AMEA volunteers to say a big "Thank You".

He was impressed with the way the event has been organised and the charity money raised during the charity walks and the immense work done with the RBL colleagues at the local level. The hard work is clearly being demonstrated with the positive relationships that AMEA has built with the local charities and RBL.

At the conclusion of a unique and memorable evening the chairman requested Mr Tahir Selby, Regional Missionary to lead the congregation in silent prayers. The event finished with a delicious Asian sit down meal for everyone

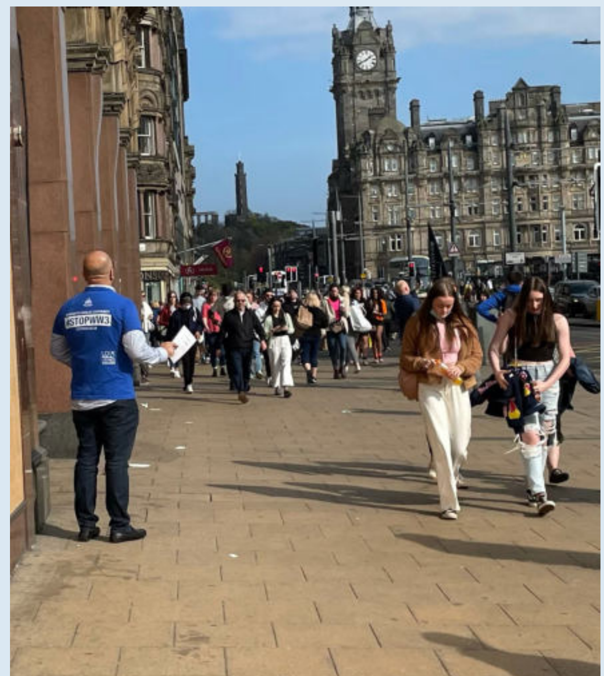
The Nine-Steps to #StopWW3 by the Caliph of Islam Ahmadiyyat Have Huge Potential



Reported by: Arshad Mehmood Khan, Nazim Isha'at Scotland

The tabligh department of Majlis Ansarullah Scotland has launched a campaign across social media platforms on 19th March 2022 to draw the World's attention to deescalate and stop a potential third World War. In the culmination of this effort, ansar brothers gathered in Glasgow, Edinburgh and Dundee city centres on 26 March 2022 and distributed 100's leaflets, books and brochures. Many public members turned up at our tabligh stalls and showed great interest, and asked many questions about our campaign. The ten days program was led by nazim tabligh Scotland along with three Zuma of Majlis Glasgow, Dundee and Edinburgh.

On 27 March 2022, a virtual event on "#STOPWW3 THE PATHWAY TO PEACE" organised. The program started with the recitation of the Holy Quran with English translation, followed by an introductory video on Islam Ahmadiyyat. Mr Alex Jackson, the representative from Amnesty International Glasgow, spoke about this topic and said: The Nine-Step to #StopWW3 by the Caliph of Islam Ahmadiyyat have massive potential if all politicians listen. Mr David Wallace, assistant director of Rotary Club Cumbernauld Glasgow, spoke about the current



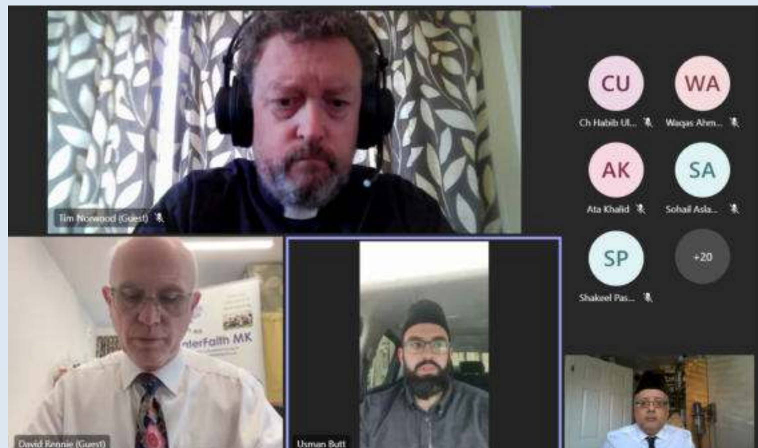
dangerous situation due to the war between Russia and Ukraine and appreciated the efforts and practical steps taken by the Ahmadiyya Muslim Community worldwide.

Mr Rawah Uddin Arif Khan, Missionary Jama'at Glasgow, gave a keynote address in which he highlighted the purpose to establish peace through the recognition of God. He also mentioned nine steps of the PATHWAY TO PEACE in detail, laid out by the Imam of the Ahmadiyya Community. Mr Abdul Ghaffar Abid regional Nazim tabligh Majlis Ansarullah Scotland gave a vote of thanks. An engaging Q&A session was also conducted where attendees raised a few questions on this topic and penal responded to them. The program was streamed on zoom, where 45 members attended from the Jama'at, and a few external guests were included. A committee was formed about two weeks before the event, and different duties were allocated to the Ansar brothers. The peace symposium was the part of one week tabligh ashra (10 days) designed by Qiadat Tabligh Majlis Ansarullah UK.



Hertfordshire Region – Peace Symposium

On Saturday the 26th of March the Hertfordshire Region held a Virtual Peace Conference that coincided with the STOPWW3 day which was attended by over 30 people. There were three main speakers from Christianity, Unification Movement and Islam led by our Regional Missionary Usman Butt sb.



The event was opened with Tilāwat recited by Muhammad Khalid Mahmood sb. Nazim-e-Ala Aamir Bhatti gave a welcome speech and a brief introduction of Ahmadiyya Muslim Elders Association. This was then followed by the main agenda and each faith gave their inspiring speeches focusing Peace, Unity and Community cohesion and the impact of Ukraine and the potential of WW3. This was followed by a short Q&A session and a vote of thanks. Overall, the feedback was extremely positive and the speakers are looking to attend more events in the near future .

Hon. Linda Fabiani, Member of the Scottish Parliament

نے مجلس انصاراللہ اسکاٹ لینڈ کی طرف سے آن لائن فلاحی اداروں کیلئے امدادی چیک دینے کا سلسلہ جاری رکھا اور ایک مختصر خطاب بھی کیا:

Aberlour Children's Charity: £800

Beatson Cancer Charity: £1,000

Rt. Hon. Alison Thewliss MP

نے مجلس انصاراللہ اسکاٹ لینڈ کی طرف سے آن لائن فلاحی اداروں کیلئے امدادی چیک دینے کا سلسلہ جاری رکھا اور ایک مختصر خطاب بھی کیا:

BJO Amara: £500

Glasgow Children's Hospital Charity: £1,000

Poppy Scotland: £5,455

ان عطیات کی ادائیگی کے بعد لارڈ پرووسٹ گلاسگو کونسلر فیلپ براٹ کا ایک ویڈیو پیغام دکھایا گیا جس میں انہوں نے پروگرام میں شامل نہ ہوسکنے کی معذرت کی اور جماعت احمدیہ کی انسانیت کیلئے خدمات کا کھل کر اعتراف کیا۔ انہوں نے کہا کہ وہ ذاتی طور پر جماعت کے بہت سے پروگرام میں شامل ہورہے ہیں اور جانتے ہیں کہ مجلس انصاراللہ اسکاٹ لینڈ نے ہزاروں پاؤنڈ کے عطیات اکھٹے کرنے کے بعد ان کی ادائیگی بہت سی فلاحی تنظیموں کو کی ہے ۔ یقینی طور پر یہ مساعی رائیگاں نہیں جائیں گی اور ضرورتمند لوگوں کی زندگی بدلنے میں اہم کردار ادا کریں گے۔

مکرم طاہر نسیم احمد صاحب ناظم اعلیٰ مجلس انصاراللہ اسکاٹ لینڈ نے اپنے اختتامی خطاب میں تمام سیاستدانوں، حاضرین، مقررین اور فلاحی اداروں کے نمائندوں کا تہہ دل سے شکریہ ادا کیا۔ انہوں نے کہا کہ ہمیں خوشی ہوتی اگر ہم آپ سب کو اپنی گلاسگو مسجد میں بلاتے اور کھانے سے تواضع بھی کرتے مگر کرونا کی وبا کی وجہ سے یہ پروگرام آن لائن کیا گیا ہے۔

آخر میں مکرم ظہیر احمد صاحب جتوئی چیرمین چیریٹی واک فار پیس برطانیہ نے مختصر خطاب کیا اور بتایا کہ آج کی تاریخ میں پورے برطانیہ میں دس کے قریب ریجن میں اسی طرح کا کامیاب پروگرام کیا گیا ہے۔ مرکزی پروگرام بیت الفتوح لندن میں ہوا جس میں نہایت اہم سیاسی وسماجی شخصیات نے شرکت کی اور لاکھوں پاؤنڈ کے امدادی چیک فلاحی اداروں بشمول مسرورآئی ہسپتال برکینا فاسو کو عطیات کئے گئے۔ آپ نے تمام حاضرین کا شکریہ ادا کیا جو پورے اسکاٹ لینڈ سے اس پروگرام میں شامل ہوئے اور جماعت احمدیہ کی پاکیزہ تعلیم محبت سب کیلئے نفرت کسی سے نہیں کا عملی نمونہ دیکھا۔ آپ کی دُعا کے ساتھ یہ نہایت کامیاب پروگرام اختتام پذیر ہوا۔

صاحب چیرمین چیریٹی واک فار پیس اسکاٹ لینڈ نے تمام حاضرین، مقررین اور فلاحی اداروں کے نمائندوں کو خوش آمدید کہا اور اس پروگرام کا مقصد بیان کیا۔

مکرم نعیم ستار صاحب نے پریزنٹیشن دکھائی جس میں انصاراللہ برطانیہ کے اس فلاحی منصوبے کی تفصیل تھی۔ مزید اس میں ہمارے ریجن کی فلاحی خدمات جیسے بے گھروں کیلئے تازہ کھانا اور دوسرے عطیات کا بھی تصاویر کے ساتھ ذکر تھا۔

Kaukab Stewart MSP, Member of Scottish Parliament for Glasgow کا ایک ویڈیو پیغام دکھایا گیا جس میں انہوں نے جماعت احمدیہ اسکاٹ لینڈ کی انسانیت کیلئے خدمات کا اعتراف کیا۔

Rt. Hon. Kirsten Oswald MP
نے مجلس انصاراللہ اسکاٹ لینڈ کی طرف سے آن لائن فلاحی اداروں کیلئے امدادی چیک دینے کا سلسلہ شروع کیا اور ایک مختصر خطاب بھی کیا:

Erskine Charity: £700

Ronal McDonald House: £1,000

مَرا مطلوب و مقصود و تمنّا خدمتِ خلق است

مجلس انصاراللہ اسکاٹ لینڈ کی طرف سے فلاحی اداروں کو عطیات

يَسۡـَٔلُوۡنَكَ مَا ذَا يُنۡفِقُوۡنَ ؕ قُلۡ مَاۤ اَنۡفَقۡتُمۡ مِّنۡ خَيۡرٍ فَلِلۡوَالِدَيۡنِ وَ الۡاَقۡرَبِيۡنَ وَ الۡيَتٰمٰى وَ الۡمَسٰكِيۡنِ وَ
ابۡنِ السَّبِيۡلِ ؕ وَ مَا تَفۡعَلُوۡا مِنۡ خَيۡرٍ فَاِنَّ اللّٰهَ بِهٖ عَلِيۡمٌ

وہ تجھ سے پوچھتے ہیں کہ وہ کیا خرچ کریں۔ تُو کہہ دے کہ تم (اپنے) مال میں سے جو کچھ بھی خرچ کرنا چاہو تو والدین کی خاطر کرو اور اقرباء کی خاطر اور یتیموں کی خاطر اور مسکینوں کی خاطر اور مسافروں کی خاطر۔ اور جو نیکی بھی تم کرو تو اللہ (یقیناً اس کا خوب علم رکھتا ہے۔ (سورۃ البقرۃ آیت 216

حضرت مسیح موعود علیہ السلام فرماتے ہیں ”پس تم جو میرے ساتھ تعلق رکھتے ہو۔ یاد رکھو کہ تم ہر شخص سے خواہ وہ کسی مذہب کا ہو ہمدردی کرو اور بلاتمیز ہر ایک سے نیکی کرو کیونکہ یہی قرآن شریف کی تعلیم ہے۔“
(ملفوظات جلد4 صفحہ 219)

حضرت مسیح موعودؑ کی اس واضح تعلیم میں آپؑ نے فرمایا کہ بلاتمیز رنگ ونسل انسانیت کی خدمت ہی سب احمدیوں کا مقصود ہونا چاہئے چنانچہ مجلس انصاراللہ اسکاٹ لینڈ نے اس پاکیزہ تعلیم کو عملی جامہ پہنایا۔ مجلس انصاراللہ برطانیہ ہر سال چیریٹی واک فار پیس کے منصوبے کے تحت کئی لاکھ پاؤنڈ کے عطیات اکھٹے کرنے کا کام کرتی ہے جس میں برطانیہ کی تمام مجالس اور ریجن بھرپور طریقے سے اس کام میں مدد کرتے ہیں۔ اسکاٹ لینڈ ریجن بھی پچھلے دس سال سے اس منصوبے کے تحت ہزاروں پاؤنڈ اکھٹے کرتا رہا ہے اور مختلف فلاحی اداروں کو یہ امداد سو فیصد ادا کردی جاتی ہے جو ہماری اس کاوش کو دوسری تنظیموں کے منصوبہ جات سے ممتاز بناتی ہے۔ اسکاٹ لینڈ ریجن نے امسال £15,000سے زیادہ کے عطیات جمع کرلئے ہیں اورابھی مزید £5,000 جمع کرنے ہیں۔ عطیات اکھٹا کرنے میں تمام انصار بھائیوں نے بہت محنت کی مگر ان میں نمایاں نام مکرم عبدالغفار عابد صاحب کا ہے جنہوں نے £5,450 کے عطیات روٹری کلب اسکاٹ لینڈ کی مدد سے جمع کئے۔ اسکے علاوہ اسکاٹ لینڈ ریجن کو امسال سالانہ اجتماع انصاراللہ میں عطیات اکھٹے کرنے کی کوشش میں خصوصی انعام سے بھی نوازا گیا، الحمدُللہ

مرکز کی منظوری کے بعد ان عطیات کی تقسیم کیلئے ایک جامعہ پروگرام بنایا گیا اور ایک کمیٹی تشکیل دی گئی جس کے ذمہ مختلف کام تھے جیسے فلاحی اداروں اور ممبر آف یوکے و اسکاٹش پارلیمنٹ سے روابط، اپنے فلاحی منصوبہ جات کی سوشل میڈیا پر تشہیر جس سے تبلیغ کے بہت مواقع میسر آتے ہیں، ورچوئیل پروگرام کی رواں نشریات وغیرہ شامل تھے۔

مورخہ 19 ستمبر 2021ء دوپہر ساڑھے بارہ بجے تلاوت قرآن کریم و انگریزی ترجمہ کے ساتھ اس آن لائن پروگرام کا آغاز ہوا جسے یوٹیوب اور فیس بک پر نشر کیا گیا جس میں بہت سے مسلم و غیر مسلم احباب نے شرکت کی۔ مکرم احمد کوناڈو